

Reading of Galatians 1:3-17, 21-24 (NKJV)	
<p>1 Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), 2 and all the brethren who are with me,</p> <p>To the churches of Galatia:</p> <p>3 Grace to you and peace from God the Father and our Lord Jesus Christ, 4 who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, 5 to whom be glory forever and ever. Amen.</p> <p>6 I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ. 8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.</p> <p>10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.</p> <p>11 But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.</p> <p>13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. 14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.</p> <p>15 But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. (...)</p> <p>21 Afterward I went into the regions of Syria and Cilicia. 22 And I was unknown by face to the churches of Judea which were in Christ. 23 But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy." 24 And they glorified God in me.</p>	<p>Paul's authority comes from God not man.</p> <p><i>The Gospel: also Gal. 2:20, 3:6, 3:11-14, 22-29.</i></p> <p>← The Problem</p> <p>← Source of Truth? God or Man?</p> <p>Q: But what is the power found in this True Gospel?</p> <p>A: Testimony Time!</p> <p>← WHO Paul WAS: Zealous, pious, oppressive, violent, the most privileged among the Jews. (Phil. 3:4-7)</p> <ol style="list-style-type: none"> 1. Called through grace. 2. Given a new mission 3. Paul was given a new identity in CHRIST! 4. Result is God is glorified!

<p>Worldview questions:</p>	<p>Critical Race Theory <i>New Gospel</i> – <i>Quotes showing some elements of the integrationist perspective:</i></p>
<p><u>What is their source of truth? →</u></p> <p><i>Compare with the Bible:</i> 2 Timothy 3:16-17; 2 Peter 1:3-4; John 17:17; James 3:15; Jeremiah 9:23-2; Romans 1:21-23; Revelation 22:18.</p>	<p>Assume their conclusions are true and then work to prove it. “Goldberg (1993) argues that the questions surrounding the racial discourse should not focus so much on how true stereotypes are, but how the truth claims they offer are part of a larger worldview that authorizes and normalizes forms of domination and control.” – Robin DiAngelo (White Fragility, pg. 65)</p> <p>The experiences voiced by marginalized groups is truth. “The Bible can’t tell us what it’s like to be black in America, or how to address systemic discrimination in housing or education,” tweeted Veggie Tales creator Phil Vischer. “We need to listen to voices who study the issues and have had the experience.” - (Fault Lines pg. 99)</p>
<p><u>What do they believe about God? →</u></p> <p><i>Compare with the Bible:</i> Psalm 47:7; 1 Corinthians 9:16-22; Ephesians 4:4-6.</p>	<p>We need to decolonialize our theology (what we believe about God). “All worship is contextual, but there may be an underlying assumption of European American primacy in worship and the failure to recognize the captivity of the church to European American norms.” – Soong-Chan Rah</p> <p>“Decolonization is about truth telling that leads to the freedom of everyone... I continually cry out to my now decolonized Jesus who is teaching me freedom, self-love, how to be a parent, and how to be a grandmother, by giving me back the values and the worldview of my indigenous people.” (Look at the vocabulary in the Passion ‘translation’ of Luke 18).¹ – Dr. Cheryl Bear</p>
<p><u>What do they believe about mankind? →</u></p> <p><i>Compare with the Bible:</i> Acts 17:26; 1 Corinthians 15:21-23.</p>	<p>God endorses the term Races (plural). “‘What has race got to do with Pentecost? EVERYTHING! God affirmed races; He spoke in different languages to the various nations there!’” (Our former organization’s president).</p>
<p><u>How do they diagnose the world’s/mankind’s problem? →</u></p> <p><i>Compare with the Bible:</i> Rom. 3:23, John 15:20, 2 Tim. 3:12, Psalm 92:7, Matt. 6:19-20, Ezekiel 18</p>	<p>Sin = oppression – keeping groups from flourishing. “‘In the biblical mindset, prosperity that does not last is not true prosperity at all. The only biblical prosperity gospel is a posterity gospel—the promise that generation after generation will know the goodness of God through the properly stewarded abundance of God’s world.’” Andy Crouch</p> <p>Systemic/Institutional Sins (including generational sin). “Jesus may be in your heart, but grandpa is in your bones.” – Peter Scazzerro</p>
<p><u>What is their solution to man’s problem? →</u></p> <p><i>Compare with the Bible:</i> Galatians 1:8-9; Ephesians 2:8-10; James 1:16-17, 2:9; 1 Timothy 2:5.</p>	<p>There is no salvation: “According to [Ibram X.] Kendi, we are not to see people delivered from the penalty and power of sin. On the contrary, “The job of the Christian is to liberate the oppressed people from their oppressors.” (Fault Lines pg. 28).</p> <p>Submission: “...part of mutual submission is for the person in power to appreciate and understand and yield in submission to another... I need to understand Christ in the act of submission. I can only understand Christ in the act of having authority over, and that’s not the full understanding of who Christ is... this might be good for the powerful to experience a way of relating to the Gospel that they don’t know. They don’t know the full story because they’ve always been the ones in authority.” Soong-Chan Rah (Freeing the Church from Western Cultural Captivity).</p>

¹ Dr. Cheryl Bear: Decolonializing Scripture. Jesus and Justice Conference, <https://www.youtube.com/watch?v=QndJ9X-1FKs&list=PLexXUWJO5VFfsJZwaRZoyBhHP4CFSqD4q&index=3> Oct. 15, 2020.

Defining Key terms of Critical Theory, Critical Race Theory and the Social Justice Movements

These quotes are taken directly from Voddie T. Baucham Jr.'s book *Fault Lines: The Social Justice Movement and Evangelicalism's Looming Catastrophe*.

“I wish I could say that this book is meant to help us avoid the impending catastrophe. However, it is not. This catastrophe is unavoidable. These fault lines are so deeply entrenched, and the rules of engagement so perilously complex, that the question is not if but when the catastrophe will strike. In fact, the ground is already shaking. Relationships are being ruined, reputations are being tarnished, careers are being destroyed, and entire denominations are in danger of being derailed. If we are to survive this catastrophe, we must understand it. We must understand what the fault lines are. We must know where they lie.” (pg. 138-139).

Term	Definition	Pg. #
Critical	“In the social sciences, “critical” is “geared toward identifying and exposing problems in order to facilitate revolutionary political change.” In other words, <u>it implies revolution. It is not interested in reform.</u>	xiii
Theory	“According to the New Discourses Encyclopedia: Theory—theory treated as a proper noun and capitalized—is an appropriate catch-all term for the thinking behind Critical Social Justice, especially at the academic level. It is the set of ideas, modes of thought, ethics, and methods that define Critical Social Justice in both thought and activism (that is, theory, and praxis), In a meaningful way, Theory is the central object—the canon and source of further revelation of canon—of Critical Social Justice. <u>That is, Theory is the heart of the worldview that defines Critical Social Justice.</u> ” In other words, <u>Critical Theory is not just an analytical tool, as some have suggested; it is a philosophy, a worldview.</u>	xiv
Critical Race Theory (CRT)	<p>CRT is an outgrowth of Critical Theory Studies.</p> <p>According to the UCLA Luskin School of Public Affairs:</p> <p>“CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominant culture. This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color. CRT also rejects the traditions of liberalism and meritocracy. Legal discourse says that the law is neutral and colorblind, however, CRT challenges this legal “truth” by examining liberalism and meritocracy as a vehicle for self-interest, power, and privilege. “</p> <p>The Encyclopedia Britannica’s Entry on Critical Race Theory:</p> <p>“Critical Race Theory (CRT), the view that the law and let legal institutions are inherently racist and that race itself, instead of being biologically grounded and natural, is a socially constructed concept that is used by white people to further their economic and political interests at the expense of people of colour.</p>	<p>xv</p> <p>70</p>
Intersectionality	“Put simply, intersectionality, is about the multiple layers of oppression minorities suffer. For instance, if a black person has one layer of oppression, a black woman has two, a black lesbian woman has three, etc. The <i>Encyclopedia of Diversity and Social Justice</i> offers a helpful summary:	xvii

	<p>Our experiences of the social world are shaped by our ethnicity, race, social class, gender, identity, sexual orientation, and numerous other facets of social stratification. Some social locations afford privilege (e.g., being white) while others are oppressive (e.g., being poor). These various aspects of social inequality do not operate independently of each other; they interact to create interrelated systems of oppression and domination. The concept of intersectionality refers to how these various aspects of social location “intersect” to mutually constitute individuals’ lived experiences.</p> <p>“The term “Intersectionality” was coined by Kimberlé Crenshaw. She developed the idea under the tutelage of her mentor, Derrick bell, the founder of Critical Race Theory. The two concepts are linked inexorably not only by the relationship between their founders, but by their Marxist underpinnings and goals.”</p> <p>“In addition to identity politics and feminist theory, intersectionality is rooted in the Marxist assumption of oppressor/oppressed categories. Intersectionality means the examination of race, sex, class, national origin, and sexual orientation and how their combination plays out in various settings. These categories—and still others—can be separate disadvantaging factors...<i>or an intersection of recognized sites of oppression.</i>”</p>	<p>146</p> <p>147</p>
Hegemony	<p>“It is important to note that, in the Critical Social Justice view, the hegemonic power in the United States of America must include, but not be limited to, All of the following; White, male, heterosexual, cisgendered, able-bodied, native-born, and Christian. That's right: Christianity is part of the oppressive hegemony! And according to some it is the most pernicious aspect of it; it has and maintains. “privilege,” and contributes to oppression.”</p> <p>“... Critical Theory, (and its parent, Conflict Theory), views all norms not as only man-made, but derived from, maintained by, and enforced through hegemonic power.”</p>	<p>207</p> <p>208</p>
Antiracism	<p>“Antiracism offers no salvation - only perpetual penance in an effort to battle an incurable disease.”</p> <p>“According to the cult of antiracism, whiteness was established in order to create, perpetuate, and preserve white privilege. It was also important to note that this doctrine is assumed to be wed to the concept of male privilege, and by extension to every other privilege associated with hegemony.”</p> <p>“...there is no neutrality in the racism struggle. The opposite of ‘racist’ isn't ‘not racist.’ It is ‘antiracist.’... The new definition adds the dimension of activism. The antiracist, therefore, is one who does the work of exposing, combating, and reversing the ubiquitous influences of racism in the past, present and future.”</p>	<p>67</p> <p>72</p> <p>87</p> <p>129</p>

	<p>“The most popular antiracist curriculum among conservative evangelicals is Latasha Morrison's <i>Be the Bridge</i>: pursuing God's heart for racial reconciliation. In the accompanying curriculum, <i>Whiteness 101: Foundational Principles Every White Bridge Builder Needs to Understand</i>, Morrison defines racism as “a system of advantage based on race, involving cultural messages, misuse of power, and institutional bias, in addition to the racist beliefs and actions of individuals. In quote it is important to note that this redefinition of racism, among other things, changes the location and therefore the nature of the sin. We are no longer dealing with the hearts of men; we are addressing institutions and structures.”</p> <p>“Of the approved canonical writings of the antiracism cult, DiAngelo explains, “In the post-civil rights era, we have been taught that the racists are mean people who intentionally dislike others because of their race; racists are immoral.” However, she explained that this antiquated definition is no longer acceptable for her and other leaders of the anti-racist cult, The definition of racism is much broader. Today's definition excused the individualistic proscriptions of the past, arguing instead that racism is this.: “a far-reaching system that functions independently from the intentions or self-images of the individual actors.” In other words, today we have “racism without racists.”</p>	85
<p>Ethnic Gnosticism</p>	<p>“Ethnic Gnosticism” is a term I coined several years ago to explain what I see as a dangerous and growing phenomenon in the culture that is creeping into the church. Gnosticism is derived from the Greek word <i>gnosis</i> (knowledge) and is based on the idea that truth can be accessed through special mystical knowledge.... Ethnic Gnosticism, then, is the idea that people have special knowledge based solely on their ethnicity. This is a hallmark of both Critical Race Theory and its predecessor Critical Theory... In fact, it is their “oppressed” status, that according to CSJ, gives these groups their special knowledge.”</p> <p>Source of CRT and CSJ truth:</p> <p>“Ethnic Gnosticism basic manifestations. First, it assumes there is a black perspective all black people share (unless they are broken)... Second, it argues that white people's only access to this perspective comes from elevating and heeding black voices. Finally, it essentially argues that narrative is an alternative, and ultimate superior, truth. Again, Most Christians will find this idea offensive, as they well should. Nevertheless, this is undeniably the perspective from which CRT, and thus CSJ operate, and thus why they present a fault line. Christians simply must reject this worldview.”</p>	91 92
<p>Systemic Racism</p>	<p>“This is where the circular reasoning comes in. The argument goes something like this: Systemic racism is the cause of disparities. If you doubt that, it is because you are a racist who wants to protect your power and keep those disparities in place. This has to be true because, if you were not a racist, you would know that the cause of disparities is... racism. The news is replete with examples of people who have lost their jobs over this madness.”</p>	155

I Agree with Reading Broadly

“Before, I address the glaring problems with the idea of an antiracist curriculum for white evangelicals, allow me to be clear about one thing: I do not share the sentiment of those who believe that reading beyond the Bible is unwarranted, unwise, unfruitful or unfaithful. In fact, I have had many encounters with Christians who find my penchant for broad reading quite troubling. ... On a personal note, I spend nearly as much time reading books with which I disagree, as those which affirm my positions. Nor is my reading limited to theology. I read history, political science, sociology, and a host of other topics.” (Baucham, *Fault Lines* pg. 115, 117)

“Some of you may be wondering why I commend broad reading on one hand, then offer a warning about this new curriculum on the grounds that it will lead people astray. Isn't that a contradiction? I don't believe so... I actually think it is a good idea to have a list of recommended resources for people to read on topics like this. Many such lists have helped me. The sheer volume of resources on topics like this make it impossible for anyone to read or even know everything available.... I *am* taking issue with what [secular/integrationist resources on] this list represent: what it *means*. I am taking issue with the presuppositions behind it, specifically, 1) its underlying assumption that the Bible is not sufficient to address issues of race and or justice and, 2) its stated assumptions about the very nature of both race and justice... The general theme of the current CSJ [Critical Social Justice] movement within evangelicalism is a covert attack on the sufficiency of Scripture. People are not coming right out and saying that the Bible is not enough. Instead, high profile pastors get up and speak about the ways in which modern sociology texts have done for them what revelation of Scripture has been unable to do.” (Baucham, *Fault Lines* pg. 125)

<p>Biblical Resources:</p>	<p>Secular and Integrationist Resources: (For a longer list that was also published in Christianity today see <i>Fault Lines</i> pg. 114)</p>
<p>Books:</p> <ul style="list-style-type: none"> - Read the <i>Word of God</i> by GOD - all of it ;) - <i>Fault Lines: The Social Justice Movement and Evangelicalism's Looming Catastrophe</i> by Voddie T. Baucham Jr. - <i>Confronting Injustice Without Compromising Truth</i> by Thaddeus J. Williams - <i>One Race One Blood</i> by Ken Ham and Charles Ware. - <i>We will not be Silenced</i> by Erwin W. Lutzer <p>Articles</p> <ul style="list-style-type: none"> - “What is Critical Race Theory?” by www.gotquestions.org - “Rejecting the Sufficiency of Scripture Results in Cultural Chaos” by Josh Buice (6.26.2018) - “The Broken Road of the Social Gospel” by Josh Buice (4.5.2018) - “Facing the Rising Threat of Critical Race Theory” by Tim Tyler <p>Videos to find on YouTube:</p> <ul style="list-style-type: none"> - Critical Thinking in Critical Times Sermon Series by Jerry Wragg pastor of Grace Immanuel Bible Church. - Other Speakers: Voddie Baucham, Neil Shenvi, Monique Duson. 	<p>Books:</p> <ul style="list-style-type: none"> - <i>Be the Bridge: Pursuing God's Heart for Racial Reconciliation</i> by Latasha Morrison - <i>Rediscipling the White Church: From Cheap Diversity to True Solidarity</i> by David W. Swanson - <i>Prophetic Lament; A Call for Justice in Troubled Times, Many Colors: Cultural Intelligence for a Changing Church, and The Next Evangelicalism: Freeing the Church from Western Captivity</i> by Soong-Chan Rah - <i>White Fragility</i> by Robin DiAngelo (purely secular but used by our organization) - Other Authors to look up: Daniel Hill, Brenda Salter McNeil, Jemar Tisby, Ibram X. Kendi, <p>Articles:</p> <ul style="list-style-type: none"> - “The Case for Reparations” by Ta-Nehisi Coates - Critical Theory by Stanford Encyclopedia of Philosophy article date: 3.8.2005 <p>Videos to find on YouTube:</p> <ul style="list-style-type: none"> - “Decolonizing Scripture” by Dr. Cheryl Bear - “Playing God: Redeeming the Gift of Power” by Andy Crouch <p>Another Resource: You can actually take a free implicit bias test at https://implicit.harvard.edu – <i>I took some tests multiple times and got different results – interesting?!</i></p>

Worldview Q's	<p style="text-align: center;">Critical Race Theory new gospel - The Integrationist View</p> <p style="text-align: center;"><i>Most of this info is not a direct quote, but a summary of ideas gathered from Pastor Soong-Chan Rah, and Andy Crouch, Peter Scazerro and from statements made during our 3 day retreat. I will at times share helpful quotes from Voddie Baucham's book Fault Lines (but please know he is NOT and integrationist.)</i></p>	
<p>What is their source of Truth?</p>	<p>Truth is a person: Jesus (The WORD) said I am the way the TRUTH and the life.</p> <p>God's Word (the Scriptures) is truth (Jn. 17:17)</p> <ol style="list-style-type: none"> 1. It was breathed out by God – not merely the words and speculations of men. 2. The Bible is “profitable for teaching, for reproof, for correction, for training in righteousness” All are needed in dealing with racial issues. 3. The Bible is sufficient – is the only canon through and by which “the man of god may be complete, equipped for every good work” (2 Tim. 3:16-17) <p>Experiences and Emotions are important, but not a reliable source for truth – too subjective (Gen. 4, Prov. 2:14, Rom. 9:2-3)</p> <p>God's word has give us all we need for live and godliness... (2 Peter 1:3-4)</p>	<p>“Critical Theory denies objective truth.” (Fault Lines, pg. xiv)</p> <p>“#BlackLivesMatter: All truth is God's truth. Do not let your disagreement with an organization by that name steel the TRUTH of those words or the inescapability of the divine MOMENT and MOVEMENT from you!” (Former organization's president).</p> <p>Experts from Harvard, Ibram Kendi, Robin DeAngelo's book “white Fragility” Etc. are their sacred texts.</p> <p>“CRT uses storytelling [The Narrative of the oppressed/marginalized] as an alternative truth.” (Fault Lines pg. 105)</p> <p>“The centrality of experiential knowledge, CRT recognizes that the experiential knowledge of People of Color is legitimate, appropriate, and critical to understanding, analyzing and teaching about racial subordination...” (Tara Yosso, one of the most cited academics on CRT)</p> <p>“The Bible can't tell us what it's like to be black in America, or how to address systemic discrimination in housing or education,” tweeted Veggie Tales creator Phil Vischer. “We need to listen to voices who study the issues and have had the experience.” (Fault Lines pg. 99)</p>
<p>What do they believe about God?</p>	<p>We agree: God is Holy and judges rightly (fully set apart – without sin) (Lev. 19:2, 1 Sam. 2:2, Is. 5:16, Rev.4:8). To be a Christian requires a right understanding of who God is and having faith in the person and work of Jesus Christ – <u>many integrationists are true brothers and sisters in Christ simply tangled up (some more than others) in some bad ideas. Be slow in concluding they are not saved.</u></p> <p>God does not show favoritism in blessing or judgement (Deut. 10:17, Job 1:21, 2 Chron. 19:7, Acts 10:34, Rom. 2:11, 1 Peter 1:17)</p> <p>“For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart”</p>	<p>Depending on how much worldly wisdom an integrationist is <i>integrating</i>... I find the biggest difference between a biblical and integrationist worldview about God is found when the integrationist begins to make and IDOL (a false god) of the marginalized groups.</p> <p>The Marginalized become gods who mediate between God and whites, become their Holy Spirit to reveal and convict whites of sin, judge sin, and set the price of retribution.</p>

	<p>(1 Sam. 16:7).</p> <p>God is the only all-knowing and objective one when it comes to examining and offering the solution to mankind’s problems. (1 Cor. 4)</p> <p>Biblical Justice:</p> <ol style="list-style-type: none"> 1. God’s moral law is the final authority. 2. It has to be impartial (Deut. 16:19) 3. Proportionate; the punishment or reward is equivalent (Ps. 82:2) 4. It has to satisfy what is due <p>http://www.gibcupiter.org/pages/sermons/detail/sermons/7069</p> <p>If justice is defined as giving what one is due we owe all to God.</p>	<p>To truly know God White Evangelicals must have minority groups reveal the other side of who God is (Rah). As image bearers what is done to them is done to the image of God (Crouch).</p> <p>“Jesus may be in your heart, but grandpa is in your bones.” Peter Scazzerro In this phrase Scazzerro states that there are areas that God can’t change, can’t sanctify. God is not an all-powerful God and the salvation he offers only goes so far.</p> <p>I also saw idolatry of key figures in the CRT movement like DiAngelo or Kendi etc. when they relied more on quoting their work than Scripture to make their points. God and God’s Word are added to secular gods of social sciences and oppressed narratives to make a completed integrationist worldview.</p> <p>One example we witnessed is when a staff member we knew actually said his heart was convicted of internal racism after reading DiAngelo’s White Fragility book as if it were a Holy Spirit kind of intervention.</p>
<p>What do they believe about mankind?</p>	<p>We agree... mankind was made in the image of God and made for relationship with God and with one another. We agree that God created genetic diversity for ethnicities and initiated the development of ethnicities through Babel (Gen. 11). We agree living out the Christian life alone is dangerous. We agree Every tribe, tongue and nation is also seen as observable in heaven (Phil. 2, Rev. 5, 7)</p> <p>Even in mankind’s fallen state murder and hate are wrong because we do bear God’s image (Gen. 1:26-27, 9:5-6)</p> <p>All people are image-bearers of God and all individually accountable to God, and all subject to the same moral code; (1. Cor. 12:13, Gal. 3:28, Col. 3:11).</p> <p>“Most researchers are quick to point out that the biologically oriented studies suggest that genetics can <i>influence</i> people, and with this Scripture has no dispute. ... but there is a categorical difference between being <i>influenced</i> by genetics and being <i>determined</i> by it. Possible physiological tendencies do not mean that self-control is impossible or that personal</p>	<p>Image bearers were made for relationship and given the gift of authority (<i>dominion</i>) over the world. Image bearers are responsible to see <i>flourishing</i> happen and create abundance. (Crouch) – using Genesis 1-2.</p> <p>It is God’s desire for Image bearers to <i>flourish</i> (<i>aka. prosperity gospel, social justice gospel</i>) “Power is for flourishing, the proper exercise of power... multiplies when shared like loaves and fishes. It is oriented to the common good...” (Crouch).</p> <p>Man ought not to see himself as an individual. He is what his <i>institution</i> has made him to be. He can both be known and judged by his ethnic identity and external appearance, because this is what gives him a position of power and privilege over others within his institution (<i>aka. white privilege</i>). (Crouch, Rah)</p> <p>“...Biblically, we are affected by the being and doing of our forebears to the third and fourth generation. Meaning, those of us alive right now are exhibiting certain things, good and bad, blessing and cursing, that were sown by our relatives in the 1800’s. The deep rooted nature of this American problem of white-on-black violence leads</p>

	<p>responsibility is diminished...” (Ed Welch, Addictions; A Banquet in the Grave, pg. 28) (1 Cor. 10:13, James 1:14)</p> <p>We are one blood, one race – but different ethnicities.</p> <p>Genesis 1-2: God made <i>kinds</i> of birds, land animals and sea animals – then one man and one woman... we aren’t different races we are one HUMAN RACE.</p> <p>“And He has made from one <i>blood</i> every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being... (Acts 17:26-28)</p> <p>“This equality does not mean biological differences or functional differences do not exist especially after the fall (Gen. 3) (Lambert, Theology of biblical Counseling pg. 206). (Col.3:18-19, Eph. 5:22-24, Gen. 3:16, 1 Peter 3:1-2, 1 Tim. 2:11-13)</p>	<p>me to think it is in the white person’s genogram [looking at a sin passed down a family tree], dating back to the era of colonialism and slavery. A white person (‘master’) unaware of this and put in the place of immense power, like a police officer, inadvertently and uncontrollably meets out brute and fatal force on his black ‘slave.’ It’s in the blood; it’s in the DNA, covertly usually...” (Former organization’s president facebook post).</p> <p>“What has race got to do with Pentecost? EVERYTHING! God affirmed races; He spoke in different languages to the various nations there!” (Former organization’s president).</p> <p>Institution- An institution is a cultural pattern that is transmitted over at least three generations (ex. Abraham, Isaac, Jacob)... It takes at least 3 generations to redeem it/change it. Institutions are necessary, but are Idol Factories (<i>aka. systemically racist</i>) – Christians need to take leadership roles in them to change them (redeem them, reform them, promote justice, social order – help spread God’s dominion). (Crouch)</p> <p>A biblical <i>local</i> church is one that is multiethnic. White dominant churches do not please God. Though it is ok to have minority dominant (ex. all Korean) churches because they undergo so much discrimination 6 days a week. (Rah)</p>
<p>How do they diagnose the world’s/man’s problem?</p> <p><i>Specifically regarding the issue of racism:</i></p>	<p>We agree that a Fall caused mankind’s relationship with God, each other, and creation to break. That a personal choice to sin and systemic (genetic – sin of Adam) effects off sin pass from one generation to another. We agree racism is real and is a sin. We cannot ignore real issues and we must be willing to engage in them.</p> <p>The Fall: Through Adam – hearts of the human race became totally depraved (Rom. 5:12, Jer. 17:9). We (and our cultures) are therefore sinners by nature and by choice.</p> <p>Sin is anything we think, say or do that is against God. The consequence of sin is spiritual and physical death (Rom. 6:23). It caused our world</p>	<p>The Fall caused image bearers to fall into idolatry (<i>word sin not used?</i>). The effect of idolatry leads to diminished relationships leading to <i>intersections</i>. The battle for power begins. Authority is either exaggerated or erased leading to <i>injustice</i> (Crouch).</p> <p>Not only individuals go through this process, but cultures, societies, institutions go through this cultural spiral into idolatry (<i>aka. systemic racism</i>) (Crouch).</p> <p>Triumph vs. Lamenting Group (<i>aka. integrationist intersections</i>)</p>

to also become cursed – leaving 3 influences for sin.

1. Living in a sinful world (ie. Disasters, Disease... etc.)
2. We sin against others.
3. Others will sin against us.

Individual or Universal sin? – its both –

however, we are responsible before God for our own sin (**Ezekiel 18!**) God does not hold us accountable for the sins of our parents or people group.

Showing partiality, favoritism is a sin (Prov. 18:5, 24:3, 28:21, 1 Tim. 5:21, **James 2:9**)

All have sinned...” (Rom. 3:23) No ethnicity is solely responsible for the sin of racism, and no ethnicity is incapable of being racist.

All good things come from God:

“Do not be deceived, my beloved brethren. Every good and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning” (James 1:16-17)

Those who receive much, much will be required (Luke 12:48).

“The real issue is the condition of the persons, not the condition of the systems and structures.” (Tim Tyler, “Facing the Rising Threat of Critical Race Theory.”) (Matt.12:34, Lk. 6:45)

*** “If sin is not our core problem, the gospel itself—the thing of first importance—is

Triumphant Group (oppressors): White Evangelicals believe they are made more in the image of God (*agree some did/possibly still do*) The white majority has dominated and suppressed the *flourishing* of minority groups. (Crouch)

White people have benefited from a system that crushed another group. Which makes all white people responsible. A person’s is first seen by his external appearance – so if you look white you are guilty (*aka. white privilege, white guilt, white shame*). (Rah)

White evangelicals are blinded (or *captive*) in **Triumphalism** (*aka. white privilege/supremacy/white fragility*). This comes from never experiencing persecution or hardship as the western church. We have little or no understanding of the theology of *lament* (Rah).

“The unknowingly racist person may be even more harmful than the fully aware, in-your-face kind.” (Former organization’s president). (*aka. white fragility*)

“How do you convince a **blind** person to see when they simply don’t have the capacity to? Crushing **systemic racial injustice** is a very tall order; not seeing it at all is more than half the battle. Have I given UP? NO. But I have given IN to the Supreme Judge of all the Earth. (Ps. 131:1-3).” (Former organization’s president).

Dominant cultures cannot understand submission. White Evangelicals have held global dominance over Christian theology and ecclesial reality forcing a *white* Christianity on the world (too many white theologians, seminaries, authors, conference speakers) (*aka. white supremacy*). (Rah)

There is a power imbalance that has led to the suffering, lack of flourishing, and prejudice against marginalized groups (*aka. systemic racism*).

Rah does not like the term **white guilt** because that is assigning guilt to just an individual which is a feeling white people can relieve too easily by doing charitable things... but that does not remove their guilt. Rah prefers the term **white shame**, a more corporate shame that needs to be felt together. The individual is part of a system, therefore the individual must deal with the shame the group owns. The work of **lament is not a quick resolution.**” (Rah)

	<p>marginalized. The good news that Jesus proclaimed and offered is that there is forgiveness of sins, not through our own attempts to please God, but by placing our confidence in Jesus himself, in his death and resurrection. If sin is not our primary problem, then the Gospel of Jesus is no longer the most important event in all of human history.” (Ed Welch, Addictions; A banquet in the Grave, pg. 21)</p>	<p>Lamenting Group (<i>aka. oppressed, victims</i>) It is the role of this group to become “missionaries” to white people to help them learn to transfer their power back to the marginalized. Baucham created the term Cultural Gnosticism (see definition page) to describe the “special knowledge” marginalized groups have to diagnose racism as seen in both institutions and individuals. Their experiences validate their perspectives and cannot be refuted or denied.</p> <p>Christians who belong in this <i>lamenting group</i> uniquely understand the Biblical language of brokenness, lamenting, suffering, and repentance. They can help lead the church into a biblical understanding of lamenting over sin and true repentance that Triumphalists cannot understand and often neglect in both their worship and spiritual disciplines (Rah) <i>Interestingly: 40% of the Psalms are Lament Psalms, but our corporate worship times among white churches dedicate less than 1% to lamenting songs.</i></p> <p>“He who defines the problem gets to define the solution. If the main problem for “people of color” is that they are inevitably oppressed by structures that are inherently oppressive, then the only solution is to tear down those structure in the pursuit of justice.” There is no place for reform in this approach. The structures they see are beyond redemption and must be dismantled.” (Tyler, <i>Facing the Rising threat of Critical Race theory – not an integrationist</i>).</p>
<p>What is their solution to man’s problem?</p>	<p>We are one Human RACE which why Jesus did not have to die for each ethnicity but once for all mankind! (1 Peter 3:18, Heb. 9:28, 10:10, Rom. 5:12, 6:10,</p> <p>True compassion rejoices with the truth (even hard truths) and never seeks its own vengeance (1 Cor. 13:5-6, Deut. 32:35, Rom. 12:19)</p> <p>Model Christ-likeness, taking the posture of a servant, considering others above ourselves (Matt. 20:24-28, Phil. 2:3-4).</p> <p>“Love your enemies, and pray for those who persecute you” (Matt. 5:44).</p>	<p>Salvation defined: “According to [Ibram X.] Kendi, we are not to see people delivered from the penalty and power of sin. On the contrary, “The job of the Christian is to liberate the oppressed people from their oppressors.” (quote from Faultlines pg 28).</p> <p><u>Rah Proposes a 3 fold penance plan (for racism/White evangelicals):</u> (Rah, Freeing Church from Western Cultural Captivity).</p> <ol style="list-style-type: none"> Confession: Confession must be made for both individual and corporate sins and Forgiveness must not be expected of the victims until we do.: “What we’ve done is we’ve put the onus on the victims rather than the perpetrators. So often I hear; “well you know people still should forgive, even if they’ve not asked forgiveness.” To me that’s not the issue, that still doesn’t absolve the perpetrator and you’re again re-victimizing the victim to say; “well it’s your responsibility to forgive.” Actually, we still need to go back to the perpetrators, and the history of that. So confession begins with

Forgive do not become bitter.

Be careful not to accuse an innocent man
(Deut. 19:18-19; Prov. 19:9, 3:30; Ps. 109:1-5)

Jesus was persecuted, hated, oppressed and killed.

Faith in Jesus Christ and his death on the cross. Christ's prayer for his Church is Unity (John 17) In Him we are unified (sin is covered, forgiveness is found, and there is a promise of a coming judgment to make all things right – which includes wiping every tear from every eye (a full and complete comfort given to those who have suffered the consequences of a sinful world/people).

“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for **you are all one in Christ Jesus.**” (Read all Gal. 3:26-29)

The only way structures will change is by changing the individuals in the structure contributing to the problem by the power of the Gospel.

acknowledging the truth of our human fallenness, not just individually but collectively as a church and society/community.”
(Rah, Freeing Church from Western Cultural Captivity).

2. **Submission:**

A. Hear stories from the Lamenting group: Because dominant cultures cannot understand submission. White evangelicals depend on hearing the restorative narratives from oppressed groups to fix our incomplete theology and **to be able to truly relate to the Gospel**. Learn to lament/grieve over their oppression and your part in it.

B. “To grow the kingdom, the balance of power must shift.”

“Now if there’s mutual submission and one side has always had authority/power over the other, then part of that mutual submission is for the person in power to appreciate and understand Christ in the act of having authority over, and that’s not the full understanding of who Christ is... this might be good for the powerful to **experience a way of relating to the Gospel that they don’t know**. They don’t know the full story because they’ve always been the ones in authority.”

C. You cannot serve as a missionary until you learn to submit: “If you are a white Christian wanting to be a missionary in this day and age, and you have never had a non-white mentor, then you will not be a missionary”
(Rah – quoted by former organization’s president).

3. **Diversification:** Some communities won’t diversify because there is a history unconfessed (or they are still racist). For diversification to happen the first two steps must happen first. Diversity isn’t just different people in a room it’s a unity built on authentic relationships built on confession and submission.

Andy Crouch’s (for racism/White evangelicals):

Restore the possibility for the balance of power, the return of vulnerability to those who hold it, and to enable all people to ‘flourish’. Thus we become true image bearers. You will have power not as an oppressor but as a child of God.

The Posterity Gospel: “It’s this biblical vision that if God is truly active in the world, if people are truly acting in his image it will lead to this multi-generational flourishing...Examples of this would be Joseph, Esher and Daniel who found themselves at the very heart of the most distorted systems and offered a different way of holding power. In the New Testament, Paul says something very interesting at one point as he’s thinking bou

		<p>Fighting injustice: “The opposite of racist isn’t ‘not racist.’ It is ‘anti-racist.’” (Ibram Kendi – quoted by former organization’s president).</p> <p>Crouch would add: To be a Power now needs to be restored to the minority groups, equal representation, and true flourishing in all groups. This needs to happen within global Christianity as well, which would involve decolonializing our theology. Too long have particularly white European men shaped our theology. We need an African theology, an Asian theology and South American theology... the white Christianity has taken center stage too long and needs to take a step back to allow the others to flourish.</p>
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